

SOCIAL ACTION NEWS-LETTER

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Indianapolis, Indiana

July-August, 1946

C.O. COMMITTEE MAKES FINAL REPORT

Under date of June 18, 1946, the Committee on Conscientious Objectors, F. E. Davison, chairman, made the following final report to the board of trustees of The United Christian Missionary Society:

"The Conscientious Objector Committee was appointed by the board of trustees of The United Christian Missionary Society and was organized on November 21, 1941. Our specific assignment was to work with the Social Welfare department on matters relating to Disciples of Christ who claimed exemption from military service on account of religious training and belief and to assist in raising funds for the support of those of our men who were assigned to Civilian Public Service. We come now to give an account of our stewardship and make what we hope will be our final report.

"1. From the date of our appointment to the present time your committee has received \$48,805.40*, all of which has been deposited with the treasurer of the Society and expended under Dr. Crain's supervision. The total disbursement of these funds has amounted to \$45,895.46, all of which was used to provide maintenance for Disciples of Christ assigned to Civilian Public Service.

"2. We are happy to be able to report that all accounts submitted to us to date by the American Friends Service Committee and the Mennonite Central Committee were paid to March 1, 1946, and the account of the Brethren Service Committee was paid to March 31, 1946. There is now on hand in possession of the treasurer of the Society a balance of \$2,909.94* in the Conscientious Objector Fund. We recommend that this money be retained in a special fund to meet any further demands made upon the Disciples of Christ and also to provide for such further needs of conscientious objectors as may arise.

"3. Due to the fact that only a few Disciples of Christ remain in CPS camps and units operated by religious agencies we feel that further expenditures on their account will be nominal and can be met from funds now on hand and additional contributions that may be received for this purpose.

"4. Because your committee feels that the purposes for which it was appointed have been accomplished we come to you now asking that the committee be discharged from further responsibility and that the administrative work be henceforth left to the department of Social Welfare to be handled in the usual routine of business.

"5. Having labored in this field for nearly five years we wish to express our appreciation for the support we have had from the board of trustees and the administration of The United Christian Missionary Society and for the loyal cooperation of Unified Promotion. We would also mention the untiring efforts of Secretary James A. Crain and Mrs. Barbara Wells who have looked after all the details of this important work. We express our sincere appreciation also for the sacrificial giving of hundreds of individuals and a constantly growing number of churches which have made special contributions to this fund. Many of these contributors who have sent gifts regularly through the last five years are not themselves conscientious objectors, but have taken this means of bearing witness to their belief in the sacredness of conscience and the right of individuals to follow what they believe to be the will of God in refusing to participate in war. The contributions of churches to the fund have been in the same generous spirit, many of their members not sharing the conviction of these men, but desiring nevertheless to demonstrate

*Does not include designated Week of Compassion Gifts.

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DR. WALTER W. SIKES TO SUCCEED HUNTER

The board of trustees of The United Christian Missionary Society on June 19, elected Dr. Walter W. Sikes, former associate professor of Philosophy and Religion in Berea College (Kentucky), as national director of Peace and Interracial Understanding in the department of Social Welfare, to become effective August first. Dr. Sikes succeeds Joseph B. Hunter, who resigned in June to accept a position on the faculty of Lynchburg College.

Dr. Sikes is a native of Texas and received his undergraduate education at Abilene Christian College and Hardin-Simmons University. After graduation he served for several years as an instructor in Abilene Christian College, first as a teacher of Bible and later as professor of English literature. He received the M.A. degree from Vanderbilt University, his major field of study being that of the writings of the early Church Fathers. While a student at Vanderbilt he served as minister of the Church of Christ at Gallatin, Tennessee. Later he received the degrees of B.D., S.T.M., and Th.D. from Union Theological Seminary, New York. He served as minister of the Manhattan Church of Christ while studying in Columbia University toward the degree of Doctor of Philosophy. For ten years he served on the faculty of Berea College, taking sabbatical leave two years ago to do research work on his doctoral dissertation, which will deal with the sociological and theological developments in the Campbell movement to restore New Testament Christianity. He traces the various schisms that have disturbed the movement as elements in the struggle to achieve democracy in religion. During the period of leave from Berea he has also served as assistant secretary of the Peace Section of the American Friends Service Committee and as organizer and director of the National Council Against Conscription. He comes from the latter position to the work of the Society, the meanwhile having severed his relationship with Berea College.

Dr. Sikes is a member of the Fellowship of Reconciliation and is a member of its executive committee. For the past ten years he has served as a member of the executive committee of the Fellowship of Southern Churchmen, is a past-president of that organization and is currently serving as editor of its quarterly publication, *Prophetic Religion*. Dr. and Mrs. Sikes have a son and a daughter, both of whom are married. Mrs. Sikes is a professional social worker. The Sikes' arrived in Indianapolis on July 25 and Dr. Sikes assumed his position with the Society on August first. His first assignment was to attend the United Christian Adult Planning Conference at Lake Geneva, Wisconsin and the International Convention at Columbus, Ohio. Dr. Sikes will carry responsibility for the work of peace and interracial understanding and will serve as a member of the Commission on World Order.

LABOR SUNDAY MESSAGE TO PASTORS

Following its custom the department of Social Welfare has mailed copies of the annual Labor Sunday Message to all pastors in the brotherhood. For more than twenty years the Labor Sunday Message has been a feature of the work of the Industrial Division of the Federal Council of Churches and thousands of pastors make use of in their Labor Sunday sermons. Carefully prepared by outstanding Protestant Christian leaders, the Message is available in quantities from the office of the Federal Council, 297 Fourth Ave., New York 10, N. Y., at 5c a copy or \$2 per hundred copies.

SOCIAL ACTION NEWS-LETTER

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The opinions and points of view expressed in this publication are those of the editor and do not necessarily represent the convictions of The United Christian Missionary Society.

"ALCOHOLISM IS A SICKNESS"

This is the title of a new Public Affairs Committee Pamphlet by Herbert Yahraes, based largely on studies made by the Laboratory of Applied Physiology at Yale University and the Research Council on Problems in Alcohol. A 28-page publication with suggestions of things to be done and a brief but valuable bibliography, "Alcoholism is a Sickness" is well adapted for study groups such as adult classes, young peoples' groups, conferences, and the like. It is well illustrated by graphs, charts and cartoons. It is dependable from the scientific point of view, but like all such publications, it does not face the problem of the liquor industry as an anti-social, exploitive factor in the alcohol problem. For educational purposes as to the nature of alcohol, its effects on body and mind and for suggestions regarding rehabilitation of alcoholics, it is recommended. 10c from The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Indiana.

INDIANA LIQUOR DEALERS ADMIT VIOLATIONS

Confronted by charges that they had been guilty of the prohibited practice of "tie-in" sales, by which customers were forced to purchase such items as gin, rum, and wines in order to get orders for whiskey honored, at least eleven Indiana wholesale liquor dealers "promised to stay in line" hereafter, according to Henry G. Morthorst, acting district supervisor of the federal alcohol tax unit, with headquarters in Chicago. The admission on the wholesalers and the promise to obey regulations in the future came as the accused were scheduled to face hearings before internal revenue officials. With admission of violations and the promise of future good behavior the hearings were abruptly cancelled. In commenting on the situation a federal revenue official said that "all wholesale liquor dealers throughout Indiana have entered into a stipulation with the government wherein they promised not to violate Sections 5-A and 5-B of the federal alcohol administration act in the future." He said that the government was prepared to "go along" with the dealers and that no action would be taken against them as long as they "toe the line."

The "tie-in" sales are said to originate with distillers in their sales to wholesale firms, who in turn, compel retailers to buy unwanted gin, rum and wine in order to obtain whiskey. The retailer must then either force his customers to buy these products or have them accumulate on his shelves.

It will undoubtedly occur to many people to ask why the federal alcohol tax unit should have been so lenient with these confessed law violators. If violations of Section 5-A and 5-B of the federal alcohol administration code is a punishable offense, why should confessed offenders be let off with a simple promise to "be good" in the future? Or does the U. S. government have one method of dealing with ordinary offenders and an entirely different method when the offender happens to be a liquor dealer? If the offense is a punishable one, why was no judgment entered and why was no fine levied? Liquor's boasted billion dollar tax contribution to the government should not be allowed to buy immunity for it.

CHURCHES RESPOND TO RELIEF APPEALS

Encouraging reports of the response on the part of churches to appeals for relief of the starving millions of the war and famine devastated areas of the world continue to be received at the office of the Department of Social Welfare.

Recently the Department sent out 8,000 letters on behalf of the Cooperative for American Remittances for Europe (C.A.R.E.), 50 Broad Street, New York, N.Y., a non-profit cooperative agency formed by American relief agencies, including church groups, for shipment of standardized 30 pound food packages to Europe. Each package contains approximately 40,000 calories of specially selected condensed foods of high nutrition value. The cost of the package (\$15) includes cost of the food, packaging, transportation, and delivery in Europe. At present shipments can be made to ten countries, including Norway, Finland, Poland, Czechoslovakia, Austria, Holland, Belgium, France, Italy, and the British and American zones in Germany. No provisions have thus far been made to get food packages into the Russian zone in Germany.

Reports indicate a wide response to the appeal on behalf of C.A.R.E. The church at Brooklyn, Indiana sent four packages at once. The Austin Boulevard Church, Oak Park, Illinois at last report had contributed a total of \$635 for this purpose to June 19. The Vine Street Christian Church, Nashville, Tennessee sent a check for \$1,000 to C.A.R.E. O. L. Hull, pastor of First Church, Wilmington, Ohio sent \$105 and the Methodist and Christian Churches of Bellevue, Tennessee contributed sufficient funds for two packages. First Christian Church, Atlanta, Georgia, reports more than \$800 contributed to relief.

In addition to the above, the committee in charge of the Week of Compassion offering reports that the 1946 goal has been reached and passed. This means that the full amount of \$314,000 designated for relief through Church World Service will be available. The committee has announced that all contributions above the announced goals will be designated for relief.

Large quantities of clothing, shoes, bedding, hospital supplies and books continue to be received at Missions Building in response to appeals by the Philippine Committee and the Service Gift Program. To June 30, 1946, 100 large boxes of clothing, shoes, hospital supplies and books, weighing something over 9 tons had been made. In addition, 56 boxes of clothing and medical supplies were shipped to Polish relief agencies and 36 boxes for distribution through Church World Service.

Church World Service announces that food shipments can now be made to the American and British occupation zones in Germany through an organization known as CRALOG (Committee for Relief Agencies Licensed for Operation in Germany). Distribution will be cared for by Probst Heinrich Gruber, Hilfswerk der Evangelischen Kirche, Lietzenburstrasse 36, Charlottenburg, Berlin, Germany, the united relief agency of the evangelical churches in Germany.

Announcement is also made that authorized shipments can be made to Japan through a government-authorized agency known as LARA (Licensed Agencies for Relief in Asia). Inquiries regarding shipments to Germany through CRALOG and to Japan through LARA (especially regarding the possibility of sending C.A.R.E. packages through these channels) should be addressed to Church World Service, 37 East 36th Street, New York 16, N. Y.

A special word of warning needs to be said with reference to mailing of packages to the Philippines. On July 4, 1946, the Philippine Republic became an independent nation, with its own postal regulations and customs laws. Inasmuch as many church groups are continuing to send packages in response to the appeal sent out on behalf of the Philippine Committee, it is recommended that the local postmaster be consulted before any further parcel post packages are mailed to these islands, as postal regulations are subject to frequent change. Where a package addressed to the Philippines is returned to the sender, the address section and the cancelled postage should be cut from the wrapping and presented to the postmaster for postage refund "Account No

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ON SOCIAL FRONTIERS

As of July 23, 1946, Selective Service had released a total of 6,530 conscientious objectors from Civilian Public Service, leaving still in CPS approximately 2,100 men. Future plans contemplate the release of all men with 22 months of service and all fathers in August; all men with 20 months of service in September, together with any who may become fathers in that month; and all men with 18 months of service starting October 1. After October 1, all men in CPS will automatically be eligible for release upon completion of 18 months of service. It is expected that by September approximately 2,000 men will remain in camps. With new inductions when the present suspension of drafting ends many Quaker, Brethren and Mennonite boys, together with conscientious objectors of other faiths, will be drafted, thus keeping the contingent at about 2,000 men until the Selective Service Act expires on March 31, 1947. Should permanent peacetime conscription be enacted a totally new procedure for handling conscientious objectors will have to be devised.

* * *

The bill passed by the Congress provides for the extension of the Selective Service Act of 1940 to March 31, 1947, with authorization to draft men between the ages of 19 and 44, inclusive. By administrative action the War Department is calling only men between the ages of 19 and 29. Under the terms of the extension fathers are exempt and no calls can be made during July and August of this year. Fathers now serving in the armed forces may apply for discharge after August 1. Persons drafted will serve for a period of 18 months. As of July 1, 1947, the Army is to have 1,070,000 men in active service; the Navy, 558,000, and the Marine Corps 108,000. Pay is increased 50 percent for privates and apprentice seamen, and by a decreasing ratio, for non-commissioned and commissioned grades to 10 percent for generals and admirals.

* * *

The worst locust plague in the history of Sardinia has just been overcome with the help of UNRRA, according to the *Monthly Review*, published by that organization. Two main hatching areas, 25,000 and 70,000 acres respectively, sent out millions of insects, reported to be four layers thick, 2½ miles wide and 30 miles long, marching in the direction of Sardinia's crop lands, leaving a barren waste behind. The peasants attacked the hordes with brooms, rakes, fires, shovels, scalding water, trenches and other traditional methods, but without success. UNRRA sent in seven entomologists, 20,000 tons of poisoned bran, 100 trailers and 135 four-wheel-drive trucks, together with supplies of a new chemical designed to kill the pests. After a seven weeks battle in which the experts used every method known to science, it was believed at the end of May that the battle had been won and the crops of Sardinia and the Italian mainland saved.

* * *

"In my contacts with the leaders of Europe, I was impressed with the repeated assertion that the one stabilizing influence in Europe today is the Christian faith. If we are not to lose the peace, and I fear we are in great danger of it, we must do everything possible to quicken and strengthen the spiritual forces of Europe. These spiritual forces provide our only hope for a righteous and lasting peace." John Foster Dulles.

* * *

According to Claire Sifton, writing in the *Washington Post* for June 9, 1946, 37,000,000 bushels of grain were used between September 1945 and March 1946 to make a larger supply of hard liquor than in any comparable period of history. There is a 2½ year supply of hard liquor on hand now if not another gallon were distilled. Distillers are now restricted to three days operation per month and 2,500,000 bushels of grain. These figures do not include beer. (Washington Letter)

SOUTHERN CHURCHMEN FIGHT FASCISM

The Fellowship of Southern Churchmen has opened a campaign against the revival of Ku Kluxism and other forms of fascism in the South. A recent publication entitled, "We Must Clamp Down on the Klan Again!" carries an article by Statson Kennedy, a young Southern author whose book, "Southern Exposure" will be published on September 19th, entitled, "Dixie Disruptions," describing the result of his own investigations in the activities of the Klan and other fascist organizations in the South. Kennedy witnessed from a secluded vantage point the recently publicized burning of a cross on Stone Mountain in Georgia. He says the fiery cross was formed by igniting one hundred barrels of fuel oil strung out across the face of the mountain in a cross formation while a reported 4,000 Ku Kluxers were assembled on the far side of the mountain.

Kennedy charges that while the Klan's charter has been revoked by the State of Georgia, it continues to operate as an unincorporated organization and that its leaders claim branch organizations in 46 states. One of its organizers, 21-year-old J. B. Stoner, whose headquarters are in Chattanooga, Tennessee, boasted to Kennedy that the revived Klan would pass the 5,100,000 membership mark set in the '20s. The recent victory of Eugene Talmadge, gallus-snapping, Negro-hating candidate for the Democratic nomination of Governor of Georgia (where nomination is tantamount to election) will no doubt provide a friendlier climate for renewed Klan activities when the progressive Governor Arnall surrenders the reins of office.

The Klan is now at its worst in Tennessee, where it originated after the Civil War, says Kennedy, though it is also especially active in Florida, Alabama, and Texas. In an interview with J. B. Stoner, referred to above as organizer in Chattanooga, Kennedy learned that the Klan is making progress in enlisting policemen, firemen, bus drivers, and railroad men. Stoner's appeal is said to be anti-Negro, anti-Jewish and anti-social equality.

The Klan's revival in the South seems to have been given impetus by the decision of the Supreme Court granting the right of Negroes to participate in the primary elections, which are generally the deciding factor in the South. A second reason in the announced intention of the American Federation of Labor and the C.I.O. to organize Southern workers.

Other organizations not ostensibly connected with the Klan but of the same character are also carrying on in the South, according to Kennedy. The Commoner Party, organized in Georgia in 1944, claims to be a "White Gentile Political Block to Combat the Jew and Negro Racial Blocks." It also claims to be "The White Gentile Party." Arthur W. Terminiello, former priest of Anniston, Alabama, who was relieved of his parish by his Bishop because of publication of matter detrimental to the Church and the unity of the country, has joined with Gerald L. K. Smith and his extreme nationalistic propaganda. Terminiello is now publishing a paper, *The Crusader*, a revival of a former publication called *Rural Justice*. When this sheet was forced to suspend publication in 1943 it claimed 20,000 subscribers. Another organization of the same general character is "The United Sons of Dixie," incorporated in Chattanooga, with designs against Negroes. Certain reactionary organizations like "The League to Maintain White Supremacy," "The Southern Citizens League," and the Texas "Order of American Patriots" seem to have disappeared with the passing of the 1944 Presidential election.

A spate of reactionary publications is growing up in the South. One, *Militant Truth*, claims to be dedicated to the support of "Fundamental Christianity and Constitutional Americanism," but is actually, says Kennedy, a union-busting crusader under the guise of a religious publication. Under a group subscription plan employers of labor can have *Militant Truth* sent to the homes of their employes for 35c per year. By this means employers can violate the provisions of the Wagner Act by placing in the hands of their employes anti-union propaganda, along with inflammatory articles against Negroes designed to keep

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C.O. COMMITTEE MAKES FINAL REPORT

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fellowship with them in their stand for what they believe to be the teaching of Jesus Christ.

"6. Your committee believes that our brotherhood of the Disciples of Christ deserves a full and comprehensive report covering the service that has been rendered on behalf of Disciples of Christ in CPS camps and we express the hope that such a report will be made and wide publicity given to it.

"7. We again call your attention to the fact that funds contributed to this cause were raised by special appeals outside the regular giving to brotherhood causes. We believe that this generous and sacrificial giving on the part of individuals and churches over and above regular giving is indicative of a growing concern on the part of Christians of all shades of belief that Christianity and war are incompatible, though many Christians may be perplexed as to what course they themselves should pursue in event of conflict. This experience suggests that in the future such causes may well be included in the regular appeals of the churches.

"8. Our final word of appreciation must be reserved for the men who in the face of extreme public disapproval and often in the face of opposition of family and friends, took a stand that they knew would be unpopular and which they had reason to believe might affect adversely their future careers because they believed that loyalty to Christ demanded that action from them. These men, nearly one hundred of them, went to camps and other stations assigned to do "work of national importance under civilian direction," soil conservation, reforestation, fire-fighting, sanitation, farm work, with great courage and much suffering serving as "guinea pigs" in many laboratories, some making great contribution by serving in mental hospitals and giving frank testimony regarding things that transpire in these institutions. Your committee, some of whom are not themselves conscientious objectors, unites in paying tribute and admiration to those young men of our brotherhood who have followed without question where their faith led them. They have demonstrated a loyalty to Christian conscience which the church must never lose."

Since the above report was made an additional amount of \$2,710.63 has been received from the designated gifts of the Week of Compassion offering and \$171.08 from individual givers. Also an additional payment of \$215.34 has been made to the Mennonite Central Committee for care of Disciples in their camps and units, leaving a balance on hand as of July 1, 1946, of \$5,577.31. It is believed that this will be sufficient to care for all needs still unmet. It should be understood that should peacetime conscription be voted by Congress it will be necessary to devise means of meeting the situation which such legislation may create with reference to conscientious objectors.

The members of the Conscientious Objector Committee were, F. E. Davison, chairman, Urban L. Ogden, Myron T. Hopper, Dennis L. Anderson, Mrs. Arthur J. Culler, Harold L. Lunger, Paul G. Wassenich, Ernest L. Harrold, and James A. Crain, secretary.

CHURCHES RESPOND TO RELIEF APPEALS

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Service Rendered." Prompt attention to this matter will result in considerable savings in such cases since postage to the Philippines is upward from 11c per pound. Local church groups may, if they so desire, send packages for the Philippines to the Department of Social Welfare, 222 South Downey Ave., Indianapolis 7, Indiana, for inclusion in future shipments made from that office. Prepayment of transportation charges at the rate of 11c per pound should be sent in a separate letter not enclosed with the shipment.

SOUTHERN CHURCHMEN FIGHT FASCISM

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racial animosities alive and the resentment of workers centered on minority groups rather than on their own injustices. The publication claims a circulation of 45,000. It is said that at least 10,000 Georgia textile workers, where strong efforts are being made to organize labor, are receiving this paper under the group subscription arrangement.

Strong efforts are being made by Southern church leaders, newspaper editors, and other citizens, to combat these dangerous movements. The *Miami Herald* reports that the Greater Miami Ministerial Association recently passed a resolution denouncing the Klan and urging the people to have nothing to do with it. "We are not alone opposed to the Ku Klux Klan," reads the resolution, "but also to the apparent tendency on the part of many people to assume that the Klan is a Protestant organization. The Ku Klux Klan is the precise denial of everything truly American and democratic."

On May 15, 1946, the *Atlanta Constitution* published an editorial commending Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, Dr. Pierce Harris, pastor of First Methodist Church, and Dr. J. Milton Richardson, of St. Luke's Episcopal Church, of that city, for publicly denouncing the Klan from their pulpits. Says the editorial, "The Ku Klux Klan has a record of murder, violence, flogging, and other disorders, not merely in the Atlanta region, but in every place it has been introduced. It pretends an utterly false support of Christianity and then burns Christian crosses . . . Every Christian influence must be brought to bear against its revival . . . The Klan stands for everything that Christianity abhors."

Reports come also of the revival of the Klan on the Pacific Coast, where its leader is reported to be one Rev. Wesley Swift, pastor of the Lancaster Christian Fellowship Church. The *Los Angeles Times* recently exposed Swift as the purchaser of four pistols and a number of shot guns from a Hollywood gun shop in the past six months.

The Fellowship of Southern Churchmen has set a pattern that ought to be followed by the churches everywhere.

1946 CENSUS OF RELIGIOUS BODIES PLANNED

It is announced that the Bureau of the Census will undertake the regular decennial census of religious bodies as required by law shortly after December 31, 1946. The first census of religious bodies was made in 1906 and has been repeated every ten years since. Official information blanks will be mailed to all pastors of local churches early in 1947 asking for statistical information as of December 31, 1946.

The census of religious bodies is a matter of considerable importance both to the churches and to the government. The information sought relates to membership, finances, and religious education. No private means of obtaining and classifying this information exists and only the federal government is equipped to obtain it and put it in usable form.

Unfortunately, lack of cooperation on the part of many local congregations left the 1936 census incomplete. The Mother Church of the Church of Christ, Scientist, has already registered opposition to the forthcoming census and has asked that a religious body whose creed, principles, laws or regulations forbids the giving of such information be not required to comply. This body is sponsoring a bill introduced in the House by Representative Christian A. Herter (Mass.) (HR 5864) to exempt such church bodies from the provisions of the law. Inasmuch as this effort, though made in the name of religious liberty, conflicts with one of the oldest functions of government, the gathering of essential statistical information about the people, it is not likely to receive attention from Congress, especially since no basic individual or group rights are violated. In view of the importance of the information gathered, both to the government and to the churches of the nation, every effort should be made to supply complete and accurate statistics regarding all phases of the work of the church.